THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*"—JOEL ii: 28-30.

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LET ITS WORDS BE JUDGED.

BY ELDER CHARLES R. MABEY, PRESIDENT OF THE BERLIN CONFERENCE.

A PARABLE.

A CERTAIN book, purporting to be a message from the gods, and stamped with their divine seal, was once presented to an ancient nation for its acceptance as oracular. It came forth with the approval of legend, the beneficent smile of science, and the unimpeachable testimony of men. Its origin was seemingly unquestionable; its authenticity, proof against all argument; and its obscure authors were honorable and true. In fact every incident connected with its production confirmed its genuineness. Fortune looked favorably upon its first appearance, and many of the high ones accepted it without a word of disapproval, while of the multitudes, not a few were demonstrative in their acclamations.

There were those, however, who refused to receive this innovation (for so they styled it), and contended with all the power of intelligent men against its advocates. Said they: "If this book is from the gods, why do they not come down to us and publish it as such? Why do they appear to these illiterate people, instead of telling us who have studied the oracles and know them as if they were our own? Besides, we do not believe that the supreme rulers have anything to do with mortals nowadays. We have already received all the books we need. No, we shall do all we can to destroy the power of

this imposture." So the strife waxed stronger; and men grew angry and hate became a ruling passion.

Now in this nation there was a body of wise ones, who spent not their time in foolish quarreling, but studied the mysteries of the universe and moulded the opinions of humanity. They were not governed by the weaknesses of men and could easily unveil deceptions. The dispute was submitted to them for settlement, inasmuch as they knew the history of the end from the beginning and could foretell the shaping of events. They rendered their decision:

"All truth is eternal and indestructible. It is not affected by opinion either good or bad. Attempt to destroy it, and you merely give it opportunity to progress; overcome it in one form and it will show itself to you in another more beautiful and more triumphant. Evil is transitory and deceiving, it thrives on the ideas of men. To the foolish its shape is inviting and fair; to the wise, repellent and ugly. It assumes noble forms in order to accomplish ignoble ends, but it never bears scrutiny, for its outer appearance is only a gauze—an evanescent veil of hypocrisy. Truth invites close investigation, and unfolds storehouses of treasure as you explore its interior. Pearls are found in the depths of the sea; gold, in the recesses of the earth; crystal snow, on the summit of the mountain. If you are in search of pearls, dive below; if in quest of golden nuggets of truth, dig deep; if you wish the clarified thoughts of men, ascend the mountain. This book may have all the arguments of reason and common sense in its favor and be backed by indisputable evidence, but if its inward pages do not reveal its divinity, and its every word does not confirm the claim for its authenticity, then it is a dead letter and unworthy of our further notice. You men who have been fighting against it, how many of you have read its story? You, who have been shouting disdainfully at the simplicity and obscurity of its origin, go home and read and then decide for yourselves. If you then find it is a deception, well and good; it will die of itself, and you need not worry."

AN IMPORTANT MESSAGE.

The Book of Mormon maintains that it is inspired of God and sent to mankind for instruction in history, religion and salvation. It must be either true or false. If a fraud, it remains for the world to prove it so; if the truth, it is the greatest message communicated to man since the advent of our Savior. Up to this day not one point has been carried against it, it has passed through all the stages of a book that is designed to live in the hearts of the nations, and every day its influence is multiplied by its intrinsic merits. The old Spaulding story, to which its vilifiers clung with all the tenacity of drowning men, has passed into a well-earned repose. The idea of Joseph Smith being insane or self-deceived is dropped as worthless, because in the light of later events and the general contents of the record such a thing would be a greater wonder than its delivery by an angel.

When the book made its appearance it was met by a howl of derision throughout the whole world of science. Its title became a very synonym of mockery, and even now those unaquainted with its history speak of it only with contempt. In spite of this it has paved the way for scientific research on the western continent and illuminated its path for generations to come. It has lit up the dark night of American antiquity and given to the story of that

land a dignity in comparison with which even that of the old world pales. Its every chapter teems with useful information for the student of Mexican, Central American and Peruvian archæology. Science is slowly confirming its claims.

Besides this, the book bears the unquestioned testimony of men who were as honorable and sincere as human beings could be. Even in the presence of the angel of death they bore witness to all the world that they saw and examined the plates of gold. What more does the world desire? Must an angel of God come down from on high and show them the same? Would they believe it then? No, they say: "I may have been deceived. It was only an hallucination; or perhaps I was in the throes of a delirium."

WHY THE NEPHITE RECORD WILL ENDURE.

It is necessary to have some other proof of the validity of this ancient scripture, and that proof is contained in the book itself. If holy beings were to reveal it again and again to incredulous man, he would not accept it. The writings of the inhabitants of ancient America must speak for themselves. Their pages must proclaim in letters of flaming gold that its pretentions are absolutely true. We tire of hearing defense of men merely from outside scources. We like to see them do something for themselves. We care not what a man has done, or who speaks well of him. We wish to see his excuse for living in his daily deeds. Reputation is the medium through which we can learn what other people think of an individual, but it gives us no truer an insight into his real self than a telegraph message can give of a man's true feeling in a battle. The same can be said of any book. Critics can say good things about it, but their words are like the description of a banquet. The Book of Mormon to be understood, must be read and that, carefully.

If a literary production proves more interesting upon second reading it can be said to be above the average; if after numerous perusals it not only retains its vitality but also opens up new treasures of thought to our understandings, it can be safely placed with the classics. Among such books we class Emerson, Bacon, Shakespeare, Schiller, Homer, and that father of literature—the Bible. We claim just as much for the inspired record of Mormon, and request the whole world to examine its contents. We assert that its chapters breathe just as high a spirit of optimistic philosophy, contain just as many deeper shades of reasoning and beautiful flights of oratory, as candid declarations against sin and as masterful a grasp of subject as any other book in the world. Its thought is also as clear and its manner of presenting ideas as convincing and logical as the most perspicuous passages from Plato.

It can be said of the Bible that it never indulges in monotony, as does the Koran or other non-Christian scriptures, and we maintain the same for the Book of Mormon. The Bible is an edifying, vitalizing gift of God, and so are these companion Scriptures of the western world. The Book of Mormon as well as the Bible contains scathing rebukes of sin, pure soul-lifting thoughts, the clearest and most concise explanation of the purpose of man's existence. Nay, more: the Testaments were written by orientalists; their prophecies are couched in the flowery, figurative language of the imaginative Jews, and they have been translated and changed by unskillful men who were not only not in touch with the ideas expressed, but who also knew little of the true spirit and meaning of the work. For that reason the translations have been an in-

sufficient guide for sects and creeds through the darkness of nineteen hundred years. This is not so with the Book of Mormon. It comes forth bathed in the pure spirit of inspiration and penned by accepted servants of the Almighty. It is rendered into plain English through the medium of that spirit which conveys all truth.

LEHI'S PHILOSOPHY.

We refer the reader to one chapter of the Book of Mormon, which not only bears comparison with the brilliant works of Saint Paul, but surpasses the genius of the Apostle to the Gentiles. Saint Paul in his impetuosity, in his overwhelming purpose to attain an end, often jumps from one subject to another without bridging over, and leaves us in the dark as to his real meaning. This author, however, weighs every sentence, sees the conclusion from the beginning, and sets each argument logically in its place. Every declaration is invincible, and one is never left in doubt as to the intended meaning of the author. We allude to the second chapter of II. Nephi.

Lehi, the old Jewish Prophet, educated in the schools of Jerusalem at the time of Jeremiah, Ezekiel and Zephaniah, gives some last words of admonition and instruction to his son Jacob, who was born in the wilderness. His purpose is to show the plan of the creation of the human family, the reason for the fall of Adam and the necessity of the coming of a Messiah. He shows the object of the law and explains why Adam's transgression took place in order to fulfil the measure of man's being; he does not lay the sin at the door of our first parents, who made it possible for us to begin an earthly career. In other words, "Adam fell that man might be; and men are that they might have joy." This tells the whole story of the human race and interprets in one terse sentence the grand drama enacted by Adam and closed by Jesus Christ.

OPPOSITION A TUTOR.

The whole chapter abounds in wonderful statements of philosophic truths. Mark how the old sage introduces the two great forces which combat for existence here on earth and then proves the necessity of a Redeemer's coming to lift up fallen man. Notice how he works into the body of his subject and states that beautiful passage on "opposition," thereby showing that even the devil has a duty to perform. His force, pitted against that of advancement, develops the dormant qualities of the soul and makes improvement a fact.

Opposition is an absolute necessity in all things. Without it the universe would be an inactive mass. Contending powers are always demonstrating this principle in every avenue of nature, and furnish a myriad of illustrations. The sun's heat lifts up untold millions of tons of water every year and overcomes the resisting law of gravity. Our planets, gyrating with fearful velocity around the sun, are only kept in position by the attraction of that orb. Scientists tell us that the earth is charged with dormant electricity, which only needs to be separated into its two kinds in order to set the wheels of civilization in motion. The greater the force exerted in tearing them apart, the more intense the resistance and the greater their capacity for doing work. When no resistance is offered no light is produced, when no opposition is brought to bear no heat is engendered; or in other words, without opposition there is no progress in any part of nature. What is true of material things is also true of spiritual ones. Without an adversary we are nothing, neither can we bring forth anything.

Adam in the pleasant vales of Paradise, untrammeled, uninterrupted, was as helpless and unprogressive as a babe, and until the evil power placed itself in antagonism to his better self, there was no progress and no retrogression. An opposite was necessary to further the ends of creation.

THERE MUST BE A GOD.

We pass on to the thirteenth verse—that grand passage which contains more beauty and truth in less words than any similar one in the realm of literature.

"And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away."

Let us analyze the verse. Why is there no sin when there is no law? Because law is order; sin is disorder. If the principle of order did not exist, there could be no antithesis. Law is harmony, sin is discord; and discord is determined by comparison with harmony. What would be harmony to the untrained ear, would be discord to the trained one. The Chinese fiddler plays according to harmony as he understands it, while the violinist of a Berlin orchestra would discover nothing but a confused mixture of discordant noises. Sin is a transgression of law. Where there is no law there can be no transgression, and consequently no sin. The savage African understands nothing about the English constitution. He governs himself according to the standard of right implanted in his conscience. We cannot judge him by the laws of civilized man, but by the light he has received. He commits a legion of deeds which would place him behind the bars in any European country, but he considers them as perfectly justifiable. He is not under our law, therefore he does not sin against it. Law represents the road to progress; sin, that to retrogression. If there be no way to the former, there can be none to the latter, because in order to move backward one must have a starting point. Law is the organization, the harmony, the order of the universe; sin is the disruption, the disunity, the chaos. One cannot exist without the other any more than high tide can be without its ebb.

HOW HAPPINESS COMES.

This brings us to the next statement: "If there is no sin there is no righteousness." Righteousness is the conformity to law; it signifies love for right; it means an active, vigorous fight for advancement; it opposes sin and upholds order. To be able to resist, there must be something to withstand. With no contending power, resistance cannot exist. Our righteousness is determined in proportion to the efforts we exert to battle with evil. Goodness is only a negative virtue until it is tried by fire; and sin is the furnace through which righteousness must go in order to prove itself. It then becomes a positive virtue. A truly righteous man is one who has spent his life in combating with the forces of sin and has overcome them. In true righteousness there is no such thing as standstill; it is a sustainer of the law, the victor over evil, and its reward is the happiness secured through effort to do good. Therefore, if there is no righteousness, there is no happiness.

We must not confuse happiness with pleasure, which can just as easily be a reward of sin as of uprightness. Pleasure can result from a gratification of evil desire, just as well as from the realization of a noble one. But happiness results only after a struggle for right—after passing through an ordeal in the conquering of sin. Pleasure is fleeting, happiness is permanent. We may take pleasure in committing a deed against law, or we may find pleasure in the performance of some good act, while happiness is the result of a righteous life—the sum total of a number of good deeds. It is a good thing to be happy, but real happiness is only secured in endeavoring to make others happy, and this requires a righteous and virtuous conduct. Who ever heard of a sinful man's making other people happy, or of his being so himself, except he turn from his evil ways and do good? Who ever heard of a lazy man's being righteous or of his living in happiness? His happiness is no greater than that of a stone image, and his influence upon other people is no greater for good.

HEAVEN AND HELL.

These three things—law, righteousness and happiness make heaven, a place for the blest. Punishment is meted out for some unrighteous deed, and produces misery, the opposite to happiness. Just as surely as happiness follows a virtuous and just life, just so surely does misery, the punishment for wrong-doing, follow the breaking of the law. Our misery varies in proportion to the felicity we have enjoyed. All beings cannot live in the same state of bliss, therefore, degrees of punishment differ according to the capacity to enjoy.

The man who has reached the highest round on the ladder of progress has a much greater distance to fall than the one who has just begun to climb, and necessarily the highest can receive the greatest chastisement. It is no punishment to the Indian to live on raw flesh and spend his days in a tent of skin, while a like existence would probably mean death to the king of a civilized land. The transgressor feels no pangs of anguish when banished on a desolate island, if this represents all the blessings of his former life, and if he can live in the association of kindred spirits. If he has not had intercourse with his superiors, he experiences no sorrow in being debarred from their society. The holy man's keenest torture is exclusion from the presence of those influences which lead him upward. His first condition of happiness makes it possible for him to live in wretchedness.

Hell is nothing more than the torments of a mind once in the vales of Paradise. Our punishment after death will be nothing more than an everlasting burning of our consciences as we brood over what we might have been. And the higher the position we could have attained, the more bitter and excruciating our suffering. The righteousness and the happiness we see far ahead of us and out of our reach will be the flaming brands which burn forever in our sensitive souls. This is the consuming fire which ascends up forever and ever. If we do wrong, we place just one stumbling block in the way of our progress, and, all other things being equal, we shall not be able to reach as high a position throughout all the ages of eternity as if we had never committed this wrong. Therefore, punishment and misery result not from the absence of righteousness and happiness, but from their everlasting presence.

THE CREATOR AND CREATION.

If there is no law, no righteousness, no happiness, there is no God. Why?

Because God is the maker of the law, the organizer of chaos and the destroyer of sin. He is the grand Cause back of all other causes—the supreme Head, who sets the wheels of the universe in motion. He is the creator of all things. When we say that nature is the controlling influence, we only give another more indefinite name to omnipotence, and that is what the atheist loves. The atheist worships the effect while the deist worships the Cause. The atheist denies the existence of a God, but crowns with a divine diadem the more undignified nature and accepts it as the object of his devotion, while the deist recognizes in nature only the product of volition. The atheist adores law, the deist reverences the Will controlling the law. The atheist venerates "that which was made;" the deist, the Maker. The atheist says that something always existed and organized itself out of confusion, the deist places the great *I AM* at the head and acknowledges His works, and without Him we are not, neither the earth; for both are organisms and are controlled by law. Without Him no creation of things could have taken place. Things or bodies are composed of organized matter. To act or to be acted upon requires Will, and therefore, without God they could not have existed and must have vanished away, or resolved themselves into their primitive elements which are co-existent with God, and which even He cannot annihilate. How great the wisdom of this Will, which calls into being all things and vivifies them with His infinite Spirit, filling men with His boundless love and with ineffable happiness!

AN ENSIGN.

Such is the philosophy of one verse in the Book of Mormon. Its equal is not to be found in the most lucid paragraphs of Plato, the clearest passages of Bacon, or the happiest thoughts of Emerson. Neither have Voltaire, Montaigne or Paine, with all the power of their oratory and genius, expressed one idea that shakes its invincible logic. It stands in the clear atmosphere of truth, as exalted above the philosophies of men as transparent crystal excels the dust of the earth. This book has reared a standard of philosophic thought, that will serve as an ensign to generations yet unborn. It lifts the so-called rationalists out of the quagmire in which they have been wallowing for centuries, and places them securely on the rock of pure reason. It gives a new impetus to the sluggish spirits of men and inspires their souls with ideals such as have not been produced since Christ startled the lethargic world some nineteen centuries ago. As the Son of Man illuminated the night of time with His wonderful philosophy, though perverted by the evil ways of men, so this restores it to its primitive purity, and rekindles the smouldering fire, whose flame will serve as a beacon to the ages.

And Joseph Smith wrote the Book of Mormon? An unlettered and obscure boy conceive such perfect thoughts? An imposture? The production of such a work at the hands of so young and inexperienced a man would be a greater wonder than the appearance of the Savior himself. Moreover, Joseph Smith never placed his name as the author of the great book, but ever maintained that he was only a weak instrument in the Lord's hands to bring it forth. If the world can not accept the account of its origin it will have to resort to means other than the cry of "imposture" to overcome it, for it has been tried and not found wanting, and, against every onslaught of its opponents, it stands to-day as firm and unflinching as the everlasting hills.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 9, 1902.

EDITORIAL.

SELF-CONTROL SHOULD BE SOUGHT.—One may think this world a "vale of tears," but it is not necessary to remind others constantly of it. One may realize that he is a sinful being, but he need not confess his weaknesses to every acquaintance. Confession is sometimes necessary and helpful, but at other times a person should keep his woes to himself and not describe to the world every battle between the good and evil tendencies of his nature. Discord sometimes enters the family circle, but no husband or wife or child that has a true sense of propriety speaks of this condition to those who are not concerned, unless necessity demands it. Every human being knows that his flesh covers a hard angular skeleton, but it is not necessary for him to exhibit bare bones continually to remind others of this fact.

The child manifests every feeling. If it is in pain, angry, disappointed or frightened it cries, and when pleased and gratified it laughs. It is wont to tell with much vehemence the experiences that have roused its feelings. As maturity is reached, while the feelings become intensified a hundredfold, they are borne more calmly, often without an outward sign. Some natures however, retain from childhood the tendency to reveal to others every fleeting joy or sorrow. A private joy or private sorrow within its possessor's own breast lends a sweetness to life and mellows human nature.

Silence and moroseness are not the result of proper self-restraint. Serenity is the normal state of the mind. If conscience troubles, remove carefully the cause. If the mind is anxious, cultivate faith; do all that is possible and right and leave the rest with the Lord. If death comes, look on it calmly; there are far greater calamities than death. Suffering and pain have their places in this world; we need not think we are singled out for special punishment when pain comes to us. Our duty is to bear all with composure, knowing that time will surely bring relief.

In this as in all other respects the exhalted figure of the Savior is an example for us. Though Jesus was fully conscious that he would be scorned and rejected and suffer a bitter death, He went calmly to His ministry, and made Himself an acceptable companion even to the publicans and ignorant fishermen. It was only toward the last that His nearest associates began to realize that He should die. When Satan came to tempt Him, He manifested infinite strength without the suggestion of violence. Even in His rebukes to the hypocrites that sought to trap Him with words, His self-control was perfect. He was truly a Master; for He was complete ruler of Himself. Only

to His Father did He send up a wail of agony, and that was in the throes of supreme suffering.

The Prophet Joseph Smith, though possessing human weaknesses, learned to suffer calmly. No one besides the Savior ever had greater joys and greater pains. The visions and revelations from the Lord raised him to ecstatic heights, and he also felt the bitterness that the powers of evil in all their manifestions could cause him. His demeanor was, however, cheerful and dignified. When he left Nauvoo on that fatal journey to Carthage, though he foresaw what would happen, he said: "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offence toward God and toward all men." Such sublime serenity cannot be had by one whose conscience is not "void of offence," but is certainly the proper state to be attained.

The Imposition of Hands.—We sometimes hear religious people speaking of the laying on of hands for the gift of the Holy Ghost almost with contempt. They seem to think the means too gross for the conveyance of this holy element. They prefer to believe that the Spirit comes only through prayer. The ancient and honored custom, under these influences, has been almost entirely lost from Christian sects. The Apostles of old did not disdain this ordinance; Peter and John, two of the chief ones, traveled from Jerusalem to Samaria, about thirty-five miles, for the purpose of laying their hands on the newly baptized converts that they might receive the gift of the Holy Ghost. The effect was so wonderful that Simon Magus sought to buy the power in order to make a display among men (Acts viii: 14-20).

Paul, whose practice would scarcely be called in question, not only baptized anew the disciples at Ephesus, but afterwards laid hands upon them and they received the Holy Ghost. Like the Samaritans, these Ephesians, under its divine influence, spoke with tongues and prophesied (Acts xix: 1-7). The writer to the Hebrews in the sixth chapter of his epistle names the laying on of hands as one of the foundations of the doctrine of Christ. One can not consistently reject this ordinance without rejecting faith toward God, repentance from dead works, baptism, the resurrection of the dead and the eternal judgment.

The Savior and His Apostles laid their hands on the sick in order that they might be healed. But the gift of healing is only a manifestation of the Holy Spirit; is it unreasonable that the Spirit itself should be conferred by the laying on of hands? Christ could feel virtue depart from Him when the sick touched Him in faith, and it healed their afflictions. There was a principle manifested by the contact of bodies. This was also illustrated when handkerchiefs and aprons were brought from the body of Paul to the sick of Ephesus and diseases and evil spirits departed. There is also a principle manifested when the Elders lay their hands upon the head of a person, who believing and repentant has been washed clean of sin in the waters of baptism, and say to him in the name of Jesus Christ to receive the Holy Ghost. Thousands can testify that the Holy Spirit has been received by them, bringing unmistakable evidence that baptism and the laying on of hands are necessary ordinances of the Gospel of salvation.

J. J. C.

THE *Daily Chronicle* at London reported very fairly the conference held there last Sunday, and the *Daily Telegraph* gave a complimentary account of the concert held Saturday evening, speaking in high terms of Miss Nannie Tout's singing.

THE Latter-day Saints University at Salt Lake City is being brought into prominence among a certain class of scientists by the original work of one of its faculty, Professor Ralph V. Chamberlin. Through the efforts of this careful student a number of new forms of myriapoda have been given to science. We understand that he has discovered fifteen new species and one new genus of chilopods. These were mostly found in Utah, although some of the new forms were collected in California. Professor Chamberlin, though only twenty-four years old, has made deep researches in biology and has a very bright future before him. He is at present making original investigations in his chosen subject at Cornell University, having received a scholarship for the purpose from that institution.

ARRIVALS.—Thursday, October 2, 1902, the following Elders and lady missionary arrived in Liverpool per s.s. *New England*: For the British mission—George F. Evans, Samuel R. Winn. For Scandinavia—Niels P. Sorensen, Emanuel M. Olson. For Germany—Albert F. Rich, Henry Franke and Wilhelmine Franke.

APPOINTMENTS.—The Elders who arrived in Liverpool, October 2, 1902, for the British mission have been appointed to labor as follows: Samuel R. Winn, Sheffield; George F. Evans, Grimsby conference.

THE Manchester conference will be held Sunday, October 19, 1902, in the Co-operative Hall, Downing Street, Ardwick, Manchester. Services will begin at 10:30 a.m., 2:30 and 6:30 p.m. A general invitation is extended.

THE LONDON CONFERENCE.

THE London semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held in Finsbury Town Hall, Rosebery Avenue, Sunday, October 5, 1902. There were in attendance: President Francis M. Lyman, Elder William S. Owen (late president of the Hamburg conference, Germany), Elder William H. Roberts of the Birmingham conference, President Henry H. Blood and the following missionaries of the London conference: Elders Charles H. Smith, William A. Shepherd, David Athay, Walter K. Hawkes, Henry Bolingbroke, Roy D. Thatcher, John D. Hughes, Samson Knowles, Marlon Van Cott, Tracy Y. Cannon, William T. Stillwell, John Gilchrist, Jesse J. Porter, James E. Williamson, Joseph Newbold, Jr., Charles H. West, Earl Greenwell and Sisters Margaret Thurman, Diana Bean and Vilate Elliott.

Meeting was called to order at 10:30 a.m. by President Blood. After usual opening exercises, sacrament was administered by Elders Gilchrist and Williamson. An address of welcome was given by President Blood, and the

general and local authorities of the church were presented and unanimously sustained. Elder Athay then spoke of the purpose of religious worship, our liberality in regard to the faith of others, and the necessity of individual effort in gaining a knowledge of the truth. Elder Edwin F. Tout bore testimony to the truthfulness of the work, and showed that the signs in the Church are evidences of its divinity. Elder Cannon spoke of the necessity of revelation in ancient and modern dispensations. Joseph Smith and his message have received the same treatment as the Prophets in previous dispensations were given.

President Lyman set forth that the Gospel of Jesus Christ is one of purity; not one error is embraced in its precepts and it enjoins that the recipients of its gifts and blessings shall be pure, honest and undefiled. The Latter-day Saints do not want error, neither will they tolerate within the pales of the Church intemperance, immorality, or any kindred vices. It teaches men to be humble, prayerful, clean and pure before God.

Services resumed at 2:30 p.m. Elder Thatcher read from and commented upon the 12th chapter of I. Corinthians, regarding the importance of spiritual gifts in the Church of Christ.. Elder Owen exhorted the people to purity of life in order to have the dictations and assistance of the Spirit of the Lord. Elder Shepherd made clear the difference between the popular conception of faith and that which was advocated by Christ and His Apostles. Sister Bean referred to the light in which we regard the Book of Mormon. The belief that we hold it above the Bible is erroneous. It contains a history of the dealings of the Lord with the ancient inhabitants of America, and confirms the divinity of the Hebrew Scriptures. A soprano solo, "La Serenata," was rendered by Miss Maggie Tout.

President Lyman followed, his theme being repentance. He portrayed the necessity of forsaking sin and living godly lives, without which no man, whatever his name or pretentions may be, can see the kingdom of God. The religion of Jesus Christ enjoins righteousness upon all people, and the Latter-day Saints that are living their religion obey this principle. This is one reason why they are desirable neighbors and make good colonists. Great Britain, Mexico and all the states surrounding Utah, where Mormons reside, are offering great inducements to them to build up settlements in their respective territories. Benediction was pronounced by Brother R. M. B. Thomas.

Evening services convened at 6:30 p.m. Elder Roberts gave personal reminiscences of the Prophet Joseph Smith, and early experiences in the Church. Sister Thurman said that in the true Church of Christ the fundamental laws of our Savior must be taught, and signs will follow the believers. It must also have the perfect organization which the Lord said should exist in His Church. She bore testimony of the honesty and virtue of the Latter-day Saint men and the happiness and freedom of the women of Utah. President Blood called attention to the spirit of testimony that had actuated all the previous speakers, and stated that this was the purpose of our coming among the people. He spoke of the necessity of authority to administer in the ordinances of the Gospel. A duet, "Come Holy Spirit," was rendered by Elder Edwin F. and Miss Nannie Tout.

President Lyman stated that the Latter-day Saints do not worship Joseph

Smith nor any other man, as some of our critics would make people believe. We revere his name because he was a Prophet of the living God, but we worship the Father and His Son Jesus Christ. President Lyman mentioned the falsehoods that are being circulated by our enemies regarding blood atonement and showed clearly that our position concerning this matter is not unlike that of other Christian denominations. Benediction was offered by Elder Hughes and conference was adjourned for six months.

The preceding evening a concert was given, wherein an excellent program was carried out reflecting credit on all who took part. Special mention should be made of Elder Tout and his talented family, James Trethewey of Park City, Utah, who is at present a violin student at the Guild Hall school of music and Mr. Cecil Montague and Miss Kathleen Tempest of London; also of an original missionary reading by Sister Margaret Thurman.

Saturday, October 4th, President Lyman met with the missionaries of the London conference in council meeting and gave valuable instruction regarding the work. Monday, the 6th, the missionaries met at the conference house and received appointments to their several fields of labor. One of the new districts to be opened up will be in the West End of London.

WILLIAM A. SHEPHERD, Clerk of Conference.

BRIGHAM YOUNG.

(Continued from page 639).

As the life of Brigham Young approached its close, his labors seemed rather to increase than to diminish. True, he called to his aid several counselors, but it was he that still directed, and his genius is manifested in the works of that period. Spiritual matters and social labor occupied his great mind as they had ever done since he accepted the Gospel. These later years were marked by the complete organization of important movements in the Church, and the crystallization of choice inspirations.

President Young, like the Prophet Joseph, was a lover of education; and this characteristic was not peculiar to the leaders. The whole people were hungry for learning, and schools were begun and patronized while the pioneers were still suffering from hunger and had the merest shelter over their heads. A University was founded in the early years of the settlement of Utah. President Young saw the necessity, however, of establishing schools where secular knowledge and religious truths might be taught together, and during the last two years of his life he founded and endowed two important institutions, the Brigham Young Academy at Provo and the Brigham Young College at Logan. These two schools have become important factors in the development of the people and continue to grow in popularity and usefulness. These were only the beginning of a great Church school plan which President Young had in his mind. From these parent institutions, since the death of their founder, many other schools with like aims have sprung.

Another important educational work was put on a prosperous basis some years earlier. August 9, 1872, the Sunday schools of the whole Church were united in a general organization with a superintendent and other officers to look after the interests of them all. The system has done a wonderful work

since then. Unity in methods in all the Sabbath schools of the Church has been attained. Superintendents with Sunday school missionaries have been called to preside over all the schools of each stake, as the general superintendents and board preside over the schools of the whole Church. The Mutual Improvement associations were also established on a secure footing by President Young. As with the Sunday schools, there had been for years societies in the Church for the improvement of the young before general organizations were effected. President Young's inspiration was, however, the moving cause of establishing the Mutual Improvement system as we now have it. The young men first organized, June 10, 1875, in the Thirteenth ward, Salt Lake City, and so rapid was the growth of the societies that before the next year had closed a central committee was appointed. The Young Ladies' Mutual Improvement associations came into being about the same time. The present system of both organizations is much like that of the Sunday schools.

The social and political place of women is nowhere higher than among the Latter-day Saints. In 1870 the Legislature gave the elective franchise to the women of Utah, and they are among the few who now enjoy all the rights of citizenship. President Young was ever a defender of woman's rights, and his influence was strong in obtaining for them the right to vote. He encouraged the noble women of the Relief Society, the first woman's association of modern times, having been organized March 17, 1842, to extend their organization to all parts of the Church. One month before his death, while he was setting in order the stakes of Zion, he organized at Ogden the first stake presidency of Relief societies. The labor that has been done by these united workers in the stakes of Zion and in the missions in helping the needy, nursing the sick and comforting and aiding those who mourn merits the highest praise.

During the last year of his life, President Young had much joy in seeing the completion of an important work. It was the dedication of a temple at St. George in southern Utah. This was the first to be completed of the four temples, now standing in the state. The corner stone had been laid March 31, 1874, and the work on this beautiful building was pushed so rapidly that on April 6, 1877, the house was ready and received its dedication. By President Young's direction his counselor, Daniel H. Wells, offered the solemn prayer. Work for the living and the dead has since been carried on continuously in the sacred edifice. On his return journey to Salt Lake City, President Young dedicated and broke the ground where the Manti Temple now stands. This occurred April 25, 1877, and on the 18th of the following month in his presence the site for the Logan temple was also dedicated. The President urged on that occasion that the work on these two houses of the Lord should be completed as soon as possible.

A happy incident in the closing years of Brigham Young's life was the visit to Utah of President Ulysses S. Grant. Hardly any national officer had been more opposed to the Latter-day Saints than this stern general, whose genius had been so potent in crushing the great rebellion of the Southern States. It can be said, however, that no malice directed President Grant's attempt to weaken "Mormonism." He did not understand the Saints to begin with, and he had as friends and counselors men who were filled with animosity for the much maligned people.

In the autumn of 1875, President Grant went as far west as Denver, and then by special invitation continued over the "Rockies" to Utah. His coming was hailed with delight by the Latter-day Saints, for they felt hopeful that he might see for himself the conditions as they were. On October 3rd, a special train conveyed President Young and party to Ogden to meet the distinguished visitors and escort them back to Salt Lake City. Great enthusiasm prevailed as President Grant's train drew into the station. Introductions were then made. It was a memorable occasion. The foremost soldier of his time met a man who had shown equal genius as a pioneer. Both were statesmen and men of high character. They met each other with a dignity that befitted their high callings. It was unaffected and cordial. During the ride to Salt Lake City President Grant stood on the platform looking out over the cultivated fields and talking with members of the party concerning the resources of the Territory. Mrs. Grant was engaged in conversation with President Young and others inside the car. Never were President Young's wonderful conversational powers shown to better advantage.

On reaching the capital city the whole party drove for half a mile between columns of Sunday school children, behind whom were throngs of citizens. Being the Sabbath, they only waved their handkerchiefs and hats and bowed to their honored guests. President and Mrs. Grant rode in an open carriage with Governor Emery, and as he saw the smiling happy faces turned up to his, the President is said to have turned to his companion and asked "Whose children are these?" Governor Emery answered "Mormon children." Looking down again, he said thoughtfully. "I have been deceived." The good impression made by this reception was deepened during the short stay in the city. Mrs. Grant, while listening to the great Tabernacle organ turned with tears in her eyes to ex-Delegate Hooper and said, "Oh, I wish I could do something for these good 'Mormon' people!" On Monday afternoon the presidential party bade adieu to the city of the Saints. They were again escorted back to Ogden by prominent citizens, and President Grant and all the other guests expressed the great pleasure they had had in the visit, regretting only that it was so short. The Latter-day Saints had been painted to them in dark colors, but the picture was changed when they saw the wonderful work that had been done in making the desert a bountiful land, and met the people who had accomplished the wonder.

[TO BE CONTINUED].

"O MY FATHER" SUNG IN ZURICH CHURCH.

PRESIDENT LEVI E. YOUNG of the Swiss mission in a recent communication says:

Some few months ago a well known family living in Zurich became acquainted with Elder Ralph T. Merrill and from him heard the Gospel plan of salvation. They were always most friendly with him, but never accepted the divine calling of the Prophet Joseph Smith, though they saw in his teachings beauties and soul-giving power. In the family was an only son, a student of the Polytechnicum Institute, one of the largest universities in Europe. A year ago the young man took sick, and as he grew worse from day to day, his

acquaintance for Elder Merrill ripened into an exquisite love. He had every faith that he would regain his wonted health, but last week, the Lord called him home to the great beyond. His mother and relatives were heart-broken, and at the request of the family the Elders of the Zurich branch sang "O My Father" at the funeral services, which were held in one of the large churches here. Many people were present, including the students and professors of the University, and the hymn seemed to touch all by its tenderness and thought. The hearts of the family and relatives were completely won by the comforting deeds and words of the Elders, and the Zurich papers commented well on their singing and the spiritual tone of the words of the song.

The young man had always been a devoted student, and his life was a most pure one. His love for his mother was very great and their lives together were beautiful and tender. He was a true Christian and had an implicit faith in the immortality of the soul. His people being of a refined and cultured class, their good words in behalf of the Latter-day Saints will carry much influence with them.

CURRENT EVENTS.

"WHITE SLAVE" TRAFFIC.

An important international congress opened in Frankfurt-on-the-Main last Tuesday evening, the object being to decide upon means for the prevention of the "white slave" traffic. The delegates were heartily welcomed by a representative of the Kaiser, who sent his assurance that he had the important matter at heart and was glad to see men and women from all parts of the world assembled on German soil to further the important work. Lord Aberdeen conveyed the good wishes of King Edward for the success of the congress. The general public is not aware of the extent of this abominable traffic. A congress was held at Paris last July, and an important step was taken by deciding to recommend to the different governments an agreement whereby prosecution of the guilty parties could be made easier. As it has been in the past, young women and girls have been entrapped by answering advertisements for governessses, servants, nurses etc. When they have left their homes and are waiting for the engagement to open they are induced to stay at certain hotels and, rendered helpless by the conspiracy of the proprietors, are ruined. In this condition they become through shame an easy prey and are deported, to lead lives of vice, often in another part of the world. There has been scarcely any legal means of reaching the seducers, few of the countries having passed laws against the terrible traffic, and as the "slaves" were usually taken into another country it was practically impossible to reach them. It is to be hoped that the congress will be able to find a remedy for the great evil.

WAR AND RUMOR OF WAR.

The Philippine Islands are not yet subjugated, it appears from a late report from Manila. Last week an American column attacked the Moros, killing and wounding one hundred, and capturing forty forts. The attacking party had two wounded. It is hoped that the "moral" effect of the victory will be surrender and peace. Trouble that may result in war is brewing in southern Europe

Macedonia is again threatening revolt against the Turks. A proclamation of insurrection has been published, and 3,000 insurgents are said to be in the field. There seems little doubt that Turkey can crush the uprising, but there may be serious complications whereby the Powers may be drawn into the trouble.

ATLANTIC SHIPPING.

The Morgan shipping trust has at length been incorporated at Trenton, New Jersey, the capital being 120,000,000 dollars. The recent action of the British government in giving a generous loan and other advantages to the Cunard company is said to be very displeasing to Mr. Morgan and his associates, as it gives them a powerful rival. It is predicted that there will be a rate war, but this seems improbable in the face of the report that second class fares are to be raised considerably, not only by the Trust but by the Cunard line. The name of the combine which Mr. Morgan has financiered is the International Mercantile Marine company.

VICTIM OF HOOLIGANISM.

The religious agitation in Liverpool has resulted in tragedy. Wednesday morning Mr. John Kensit Sen., the leader of the anti-ritualistic movement, died in the Royal Infirmary from a wound received September 25th, at the hands of a ruffian at Birkenhead. It is probable that Mr. Kensit Jun., who has been serving a three months sentence in the Walton Gaol for disturbing the peace, will be released. Nothing but regret can be felt for the stricken family, and condemnation for the barbarous deed that caused Mr. Kensit's death. The Catholics and Protestants by their street demonstrations have given an opportunity for a very bad element of society to become prominent. These love the noise and violence, and have little thought of doctrine, much less of true religious spirit.

DIED.

COLE.—At London, September 1st, 1902, Charles Cole, aged about 65. Deceased was a member of the Church for twenty-four years, and died in full faith.

FORD.—At Kidderminster, September 28th, 1902, John Cartwright Ford; born at Wolstanton, New Castle, Staffordshire. Deceased was baptized into the Church of Jesus Christ of Latter-day Saints, February 18, 1901.

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